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厦门大学

硕士学位论文

文化视角下汉语新词英译中的归化与异化

Domestication and Foreignization in the Translation of  
Chinese Neologisms from the Cultural Perspective

文化视角下汉语新词英译中的归化与异化

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## 摘要

新词是指反映新时期新观念、新事物的词语，或是在原有的意思上衍生新意的词语。随着科学技术、经济、政治、文化等方面的高速发展和变化，大量新事物、新观念、新现象不断涌现。新词也应运而生，折射出中国社会各方面的发展轨迹和方向，不仅丰富了我们的语言与文化，其英译对促进中外文化交流也具有重要意义。

翻译不仅是两种语言的转换，同时也是两种文化的移植。各民族都有着自己独特的生活方式和传统习惯，这些各具特色的文化特征必然会体现在语言的表达上。新词反映了某个时期人们特定的社会生活、风俗习惯以及社会文化。因此，在汉语新词英译中如何突破文化障碍从而忠实有效地传达原文信息，需要译者全面深入的学习与研究。

本文从文化视角入手，首先分析了语言、文化与翻译三者的密切关系，指出中西方文化差异产生的渊源及其对翻译产生的影响，然后以严复的“信、达、雅”翻译理论、尤金·奈达的功能对等理论以及苏珊·巴斯奈特的文化翻译观为指导，探讨在汉语新词英译中如何实现跨文化的顺畅交流。是要采用以译语文化为归宿的归化策略还是以源语文化为归宿的异化策略，往往让译者很难把握。以奈达为代表人物的归化派强调翻译时应该运用目的语文化易于接受的表达法，使译文更通俗易懂以更适合于目的语读者。而以韦努蒂为代表人物的异化派则主张尽力再现原文的色彩以便更好地保留源语文化的异国情调。本文把翻译理论和实践有机结合，通过对大量期刊文献以及实例的研究和分析，概述了汉语新词的定义、来源及构成形式以及背后所蕴含的文化内涵，分析了目前汉语新词英译中普遍存在的问题，并在此基础上介绍了归化与异化理论并对两者在汉语新词英译中的应用展开讨论，提出在这两种观点下各自适用的翻译策略。归化翻译能缓和文化冲突，有利于跨文化沟通顺畅，而异化翻译在文化传播上是一种总的发展趋势，它能充分体现汉语的文化内涵，从而达到对外宣传中华文化的目的，因此两者是辩证互补的。译者应充分考虑源语言的特点、翻译的目的和具体情况，灵活地运用具体策略处理汉语新词的英译问题。这样才可以使汉语新词的英译在受众中的可



读性和可接受性达到最佳的效果，以更有效地弘扬中国文化并促进中外的跨文化交流。

**关键词：** 归化 异化 新词 文化差异

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## **Abstract**

Chinese neologisms can be defined as newly coined lexical units referring to the new concepts or new things in the new era or existing lexical units that acquire new senses. With the rapid development and change in science and technology, economy, politics, culture, etc. abundant new things, new concepts and new phenomena keep springing up. So there emerge a large number of neologisms, which reflect the development and direction of the society in all respects in China. Not only do they enrich our language and culture, the translation of them also play a significant role in promoting cultural exchanges between China and other countries.

Translation is not only a transformation of two different languages, but it is also an exchange of cultural information. All nations have their own ways of living and customs and these specific features will certainly find their ways into the language. Neologisms reflect the specific social life, customs and culture in a certain period of time. So, it requires a thorough study and research of translators to clear the cultural barriers, so as to convey the information of the source language faithfully and effectively.

This thesis analyzes the close relationships among language, culture and translation firstly and points out the origins of cultural differences between China and the West. Then it explores how to achieve smooth and successful intercultural communication in the process of translating Chinese neologisms into English under the guidance of these three theories: Yan Fu's "Faithfulness, Expressiveness, and Elegance", Eugene A. Nida's theory of functional equivalence and Susan Bassnett's cultural translation theory. It's always a dilemma for the translators to determine which strategy to adopt, domestication which is target-language-culture oriented or foreignization which is source-language-culture oriented. The domestication school, Eugene Nida acting as the representative, emphasizes that expressions be made acceptable in target-language-culture in order to make the translated texts intelligible

and suitable for the target readers. However, the foreignization school, Venuti acting as the representative, advocates that translators should strive to preserve as much as possible the original flavor in order to retain the cultural exoticism of the source language. With the study and analysis of abundant periodical literatures and examples, this thesis gives an overview of Chinese neologisms, including the definition, sources and formations and embodied cultural connotations, putting the translation theories into practice. It also makes further analysis of the common problems in the translation of neologisms at present. Based on the theories and analysis above, the theories of domestication and foreignization are introduced and the applications of them in the translation of Chinese neologisms are discussed. At last, proper translating strategies are put forward respectively under these two viewpoints. Domestication can eliminate the cultural conflicts and help to make the cross-cultural communication smooth and successful, while foreignization is regarded as the primary choice in conveying culture since it can fully reflect Chinese cultural connotations, thus meeting the purpose of propagating Chinese culture to foreigners. So these two strategies are mutually dialectical and supplementary. Translators are supposed to take the features of source language, the purposes of translating and the specific situations into full consideration and apply proper strategies accordingly. In this way can the intelligibility and acceptability of the English translation of Chinese neologisms be achieved to the utmost by the target readers, so as to popularize Chinese culture more effectively and promote the intercultural communications between Chinese people and the foreigners.

**Key Words:** domestication; foreignization; neologism; cultural differences

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